



A REVIEW ON APPLIED ASPECT OF AYURVEDA IN PRAMEHA W.S.R. TO DIABETES MELLITUS

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ABSTRACT

Prameha is a set of diseases characterized by frequent abnormal micturition, with the etiology involving genetic predisposition as well as improper diet and lifestyle. The clinical conditions described in *Prameha* have much in common with diabetes mellitus. As per Ayurveda, *Prameha* is characterized by *Prabhut Avila Mutrata*. Treatment of *Prameha* includes medicated oil, medicated ghee, various recipes of linctus, food preparations; good quality *Asavas* (fermented drinks) having known therapeutic utility; and different methods of exercise, baths, unctuous and fragrant applications. Though *Prameha* is widely accepted as description of diabetes, it covers various types of urinary disorders.

KEYWORDS: Ayurveda, *Prameha*, *Madhumeha*.

INTRODUCTION:

Prameha is a disease known to mankind since Vedic period. *Kapha Dosha* is the key factor for *Prameha*¹. *Sthoulya* is the *Nidanarthakara Roga* for *Prameha*, it is clear that *Samanya Nidan* of *Sthoulya* are similar to *Prameha*². In modern system of medicine *Sthula Pramehi* can be compared with type-II Diabetes mellitus which is known as Richman's disease particularly because a person who is able to enjoy the pleasure of life without any perceptible exercise is usually affected with this disease. The importance of over nutrition is shown by the fact that, above the 40 years 80% of the people developing diabetes is considerably over weight so obesity is the risk factor for the Type-II Diabetes mellitus.

Incidence and prevalence:

The present-day living conditions pose a diverse situation where on one hand the average life expectancy has increased where as on the other; the state of health is facing a new question everyday in the form of either a new type of disease or some unknown problem endangering the Human Life. Thus, today's scenario of health is something like that Man has added Years to his LIFE but is somehow missing LIFE in those Years. Diabetes is a disease of the masses. The incidence and prevalence rate of Diabetes itself suggests that it is burning issue alarming the world. A series epidemiological studies carried out by the Diabetes Research Center in Chennai showed that the prevalence of Diabetes had steadily increased among urban Indian.³ Adults from 5.2% in 1984 to 13.9% in 2000.⁴ As per recent WHO assessment there are 31 million people are reported to be suffering from this disease. And expected prevalence will be 79 million at end of 2030.⁵ The disease prevalence was 2.4% in rural and 4%-11.6% in urban dwellers.⁶

Need for study:

In spite of many advances, the modern management of Diabetes still remains unsatisfactory. Drug intolerance, hypersensitivity, resistance to insulin, the danger of acute and chronic complications the fear of hypoglycemic episodes make it all the more important to search out safe, effective and cheaper remedies. Such remedies could be explored from the huge wealth of Ayurveda.

Aims & objectives:

To critically review the *Ayurveda Samhita* to understand the disease *Prameha* and its *Chikitsa*

REVIEW OF LITERATURE:

Charaka Samhita:

Acharya Charaka has described *Prameha* as *Anushangi Vyadhi* and given the detailed description of the etiology, pathogenesis, symptomatology & complications in Ch.Ni.4, while a detailed treatment and *Pathya-Apathya* is given in Ch.Chi.6. In *Sutra Sthana* chapter 17th etiopathogenesis of *Aavaranjanya Madhumeha* along with complications is narrated.

Sushruta Samhita:

Acharya Sushruta has given detailed explanations concerning *Nidana Panchaka* of *Prameha* in Su.Ni.6 and *Chikitsa* in three chapters i.e. *Prameha-Chikitsit*, *Prameha Pidaka Chikitsit* & *Madhumeha Chikitsit* [Su.Chi. 11, 12, 13].

Ashtanga Hridaya:

Prameha is described as *Mutraatipravritti Janya Vikar*. Two types of *Madhumeha* are described i.e. *Vata-Avarana* or *Dhatukshaya*. *Prameha Nidana* is found in A.H.Ni.10 and treatment aspects are described in A.H.Chi.12.

Bhel Samhita:

In *Nidanasthana*, description of two types of *Prameha* is given i.e. *Swakritija Prameha* and *Prakritija Prameha*. [Bh.Ni.6/1-4]

Harita Samhita:

Acharya Harita has narrated *Prameha* as *Papajanya Roga*. And enumerated 13 types of *Prameha* with different classifications like *Puya Prameha*, *Takra Prameha*, *Rasa Prameha*, *Ghruta Prameha* etc. [Ha.S.IIrd Sthana, Cha.31].

Kashyapa Samhita:

According to *Kashyapa* it is a *Chirkari Vyadhi*. In *Vedana Adhyayna*. [Ka.Su. 25/22] symptoms of *Pramehi* child are given.

Parashara Samhita:

Madhumeha is described as *Papakarmajanya Roga*. [P.S.S. 2-1]

Madhavakara (8th cent.):

In Chapter 33 of *Madhava Nidana*, 20 types of *Prameha* and 10 types of *Prameha Pidika* are described under the heading of *Prameha-Pramehapidika Nidana*.

Chakrapanidatta (11th cent.):

Chakrapanidatta described the treatment of *Prameha* in his documentation '*Chakradatta*', in chapter 35. In his commentary of *Charaka Samhita* he cleared that word *Prameha* and *Madhumeha* can be used synonymously.

Sharangdhara (13th cent.):

Sharangdhara has described 20 types of *Prameha* in *Purvakhanda* 7th chapter/59-62. He has mentioned 10 types of *Prameha Pidika* also.

Bhavamishra (16th cent.):

He has added some new preparations for the treatment of *Madhumeha* in his text '*Bhavaprakash*'. [B.P.m.38]

Yogratnakara (17th cent.):

Prameha Chikitsa has been described vividly. *Chandraprabha Vati* and *Vasavatikusumagara Rasa* are the specially indicated for *Prameha*.

Etymology:

In *Ayurveda* nomenclature of every disease has been set on different basis viz. sign and symptom, its root cause, its *Aashraya Sthana* etc. *Prameha* got its name because of its *Pratyatma Lakshana* (cardinal symptom).

The word '*Prameha*' is combination of '*Pra*' and '*Meha*'. The word *Meha* is derived from the root "*Mih Secane*" by adding '*Lue*' *Pratyaya* to it. So, *Prameha*

is a disease in which there is excretion of something with excessive frequency or quantity.

Classification of Prameha:

Prameha has been classified on different bases and this classification implies to all the varieties of *Prameha* in *Brihatrayi*, the basis of classification is as under.

On the basis of dominant Dosha.

1- *Kaphaja Prameha* 2- *Paittika Prameha* 3- *Vatika Prameha*

Based upon the etiology of Prameha.

1- *Sahaja* 2- *Apathyanimmita*

The *Apathyanimittaja* may again be of two types

i. *Santarpanjanya* and *Aptarpanjanya*

ii. *Prakritiprabhava* and *Swakrita*

Based on the Pathogenesis

A) 1- *Avranajanya* 2- *Dhatukshyajanya*

B) All the *Prameha* turn to *Madhumeha* in the course of time.

Based on Body Constitution

1- *Sthula Pramehi* 2- *Krishna pramehi*

On the basis of Prognosis

1- *Sadhya* 2- *Yapya* 3- *Asadhya*

Classification on the basis of pathogenesis of the disease-

1) *Avaranjanya* and *Dhatuprakarshanjanya*:

- This classification is specific to *Madhumeha*. *Acharya Charaka* has explained the pathology of *Avaranjanya Madhumeha* in *Sutrasthana*.
- Vagbhatta* in *Asthang Hridaya* clearly indicated the two variety of *Madhumeha*.
- In *Avaranjanya Madhumeha Kaphavardhaka* *Nidanasevana* leads to *Avarana* of *Vata*, leading to *Oja Karshana* which comes to *Basti* and then patient passes *Madhura*, *Kashaya*, *Ruksha Mutra*, which is said to be *Madhumeha*. In *Dhatukshyajanya*, *Vatavardhak* *Nidana* causes *Vataprakopa* and the *Madhuratva* of *Oja* is displaced by *Kashaya Rasa* and it comes to the *Basti* leading *Madhuratva* *Mutra Tyaga* which is said to be *Madhumeha*.

2) All the *Prameha* turns to *Madhumeha*

As per *Vagbhatta*, if any *Prameha* is not treated properly then ultimately it turns to *Madhumeha*.

Classification based on the Body Constitution

Sthula Pramehi and *Krishna Pramehi*

Charaka has classified all the patients of *Prameha* into two main groups while narrating the management of *Prameha* viz. *Sthula Pramehi* and *Krishna Pramehi*.

Etiology of Sahaja Prameha

Sushruta used the *Sahaja* word showing genetic predisposition in the pathophysiology of the disease. *Charaka* while describing the prognosis of the disease *Madhumeha*, Clearly mentioned that this is *Kulaja Vikara* resulting due to defect in the *Beeja*.

Etiology of Apathyanimittaja type of Prameha

Acharya Charaka has explained the general etiology factors in *Chikitsa Sthana* for *Apathyanimittaja*, type of *Prameha* while in *Nidanasthana* he has explained the Specific etiological factors for different types of *Doshaja Prameha*. *Vagbhatta* says that excess of anything which increases *Meda*, *Mutra* and *Kapha* is the general cause of *Prameha*.

Prameha Chikitsa

The process which eliminates the disease and maintain the homeostasis of *Dosha*, *Dhatu* and *Mala* is called *Chikitsa*. There are various process of treatment but the best treatment is one which cures the existing disease and do not produce any other disease. As far as *Chikitsa* of *Prameha* is concerned *Maharishi Charaka* has given the general treatment for *Prameha* according to dominant *Dosha* involved. First time it is the *Sushruta Samhita* in which specific treatment for a particular *Prameha* has been given. He has even given treatment of *Asadhya Prameha* by saying that it is to convert the *Asadhya Prameha* to *Yapya*. In *Sushruta Samhita* there is separate chapter for the treatment of *Madhumeha*⁸ and *Prameha Pidika*⁹.

Chikitsa Sutra of Prameha

- General treatment of *Prameha*.
- Specific treatment of different *Prameha*.
- Specific treatment of *Madhumeha*
- Treatment of complication of *Prameha*.

- Treatment based on the socio-economic condition of patient

Chikitsa Sutra of Prameha:

For every disease, a specific line of treatment is given in classics which ensure Success. *Charaka* says that Patients with *Prameha* can be divided in two categories.

- Those who are obese (*Sthula*) and strong (*Balwan*). In these patients *Doshas* are in excess and so they should be administered purification therapy.
- Those who are emaciated (*Krishna*) and weak (*Paridurbal*) so *Santarpana Karma* (nourishing) should be given. In this category *Vayu* can be aggravated if *Shodhana* is employed.

Even the first category patient, after the elimination of morbid matters should be given *Santarpana* therapy depending on the power of digestion; otherwise *Aptarpana* in these patients may produce *Gulma*, *Kshya*, *Meha-shula*, *Basti-shula* and *Mutragraha*

General treatment of Prameha:

This is the basic treatment that applied to all type of *Prameha* and includes-

- Nidana Parivarjana*
- Shodhana Chikitsa*
- Shamana Chikitsa*
- Rasayana Sevana*
- Pathya Sevana*

1- Nidana Parivarjana:

As without *Nidana* no disease can occur, so, *Nidana Parivarjana* is the first treatment in any disease.¹⁰

According to *Acharya Charaka*, the very causative factors of a disease must be avoided in established disease and even during its treatment.

2- Shodhana Chikitsa:

According to *Sushruta* and *Vagbhatta* the process of *Samsodhana* should be done according to the strength of patient. In *Prameha Vamana*, *Virechana* are indicated.

Vamana- This is specially indicated in *Kaphaja Prameha*. According to *Sushruta* after considering the strength of patient, firstly *Tikshana Vamana* should be given to a well oleated Patient.¹¹

Virechana- This is indicated in *Pittaja* type of *Prameha*. According to *Sushruta Vamana* should be followed by *Virechana Karma*.

According to *Dalhana* after *Vamana Karma*, *Virechana* is essential to alleviate the *Prameha* and also to reduce the *Kleda* vitiation. For *Snehana* oil or *Ghrita* processed with *Priyangvadi* drugs should be used.¹² *Vagbhatta* has advised that oil of *Sarsapa*, *Nimba*, *Nikumbh*, *Bhibitaka* or *Karanja* processed with *Trikantakadi* drugs should be used for *Snehana* purpose.¹³ On this *Arundatta* comments that selection of oil can be made on the bases of *Dosha*, *Satmya* etc. *Svedana* is contraindicated by *Sushruta* in all type of *Prameha* because of excessive *Meda* accumulation in this disease.

Basti in appropriate condition-Though the *Basti* treatment is contraindicated in treatment of *Prameha* because it again aggravate the disease. But some special *Basti* are indicated for *Prameha* in different situation.

Asthapana Basti:

- Kashaya* of *Sursadi Gana* is indicated. If there is *Daha* (or other *Pitta* involvement) then *Basti* prepared with *Kashaya* of *Nyangrodhadi Gana* and devoid of oil should be used.¹⁴
- Panchtikta Basti*- *Basti* prepared with the *Kwath* of *Patola*, *Nimba*, *Bhumimba*, *Rasna* and, *Saptarna*.¹⁵
- Vit-Khadir Basti*- *Basti* prepared with the *Kwath* of *Somevalk* (*Vit-Khadir*) is indicated for *Prameha*.¹⁶

Anuvasana Basti-

- It is contraindicated in *Prameha* as it is a *Santarpanjanya Vyadhi*. If *Anuvasana Basti* is given to a patient of *Prameha* then it causes excitation of *Doshas* leading to the manifestation of *Udara Roga*.¹⁷

3- *Shamana Chikitsa*- The patient of *Prameha* who is not fit for *Samsodhana* therapy should be treated with *Shamana* therapy.¹⁸

Aptarpana Chikitsa- As *Prameha* is an outcome of aggravated *Kleda* and *Kapha*, so in the beginning patients should be administered the depletion therapy (*Aptarpana Chikitsa*) in *Kaphaja* and *Pittaja Prameha*.¹⁹ *Charaka* has mentioned that the treatment principles which are described for *Santarpanjanya Vyadhi* like in *Medoroga* can be applied here.

Aahara²⁰

- *Shooka Dhanya- Jeerna Shali, Shashtika, Kodrava, Yava, Godhuma, Uddalaka, Shyamaka*
- *Shimbi Dhanya- Chanaka, Adhaki, Kulattha, Mudga.*
- *Shaka Varga- The leafy vegetables with a predominance of Tikta-Kashaya Rasa, Patola, Karvellaka, Shigru.*
- *Phala Varga- Jambu, Dadima, Shringataka, Amalaki, Kapittha, Tinduka, Kharjura, Kalinga, Navina Mocha.*
- *Mamsa Varga- Vishkira Mamsa, Pratuda, Jangala Mamsa.*
- *Taila Varga- Danti, Ingudi, Sarshapa, Atasi.*
- *Udaka Varga- Sarodaka, Kushodaka, Madhudaka.*

Vihara

- To walk, *Vyayama*, different plays, roaming in different places without *Padatrana* and umbrella, *Jitendriya Vritti, Apatarpak Kriya.*
- If a person regularly do strenuous exercises, unction, bath, sprinkling of water over the body and apply ointment of *Sevya (Ushira), Twaka, Ela, Aguru Chandana* then *Prameha* do not afflict that person.

Apathya

- *Aahara- Jala, Milk, Ghee, Oils, Curd, Sugar, Different types of rice preparations, Anupa, Gramya and Audaka Mamsa, Ikshurasa, Pishtanna, Navanna.*
- *Vihara- Eksthana-Asana, Atinidra, Divaswapa, Avyayama, Dhumpana, Sweda, Mutravega Dharana, Raktamokshana.*
- *Maharishi Sushruta* has postulate separate *Aahara- Vihara* according to socioeconomic
- status of patient.²¹

DISCUSSION**Prameha v/s Diabetes mellitus:**

Prameha is a disease known to a mankind since *Vedic* period. *Ayurvedic* classics consider *Prameha* among the 20 obstinate urinary disorders. At the same time, it is also explained that, when *Prameha* are left untreated, it leads to the condition called *Madhumeha*. So, *Madhumeha* can also be considered as an advanced stage of *Prameha* apart from the 20 types. Traditionally *Sthula Pramehi* can be equated with type-II Diabetes mellitus. *Prameha* is a disease in which certain pathological changes in urine along with some other changes, the most important being the presence of sugar (*Mutra Madhuryata*). Since the disease is connected with the urinary system with the presence of sugar in urine. Apart from this *Tanu Madhuryata* also mentioned which can be taken as blood sugar like this the equation of *Prameha* with diabetes mellitus is justifiable.

CONCLUSION:

Prameha (Type II Diabetes mellitus) mostly affects the individuals after the age of forty years. And Sex, marital status, religion, Social status bear no relation with Diabetes mellitus. Changing life styles e.g. sedentary lives, increased stress, strain may contribute in the establishment of the disease. Urbanization may also play role in the enhancement of the disease.

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